

DARSHAN SHASTRA 11-20

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11. For mental purification, the Yoga Darshana has outlined the arrangement of ----- yoga limbs

1. 12
2. 4
3. 7
4. 8

ANS; 8

What are the 8 Limbs of Yoga?

- 1. YAMA – Restraints, moral disciplines or moral vows
- 2. NIYAMA – Positive duties or observances
- 3. ASANA – Posture
- 4. PRANAYAMA – Breathing Techniques
- 5. PRATYAHARA – Sense withdrawal
- 6. DHARANA – Focused Concentration
- 7. DHYANA – Meditative Absorption
- 8. SAMADHI – Bliss or Enlightenment

• 02. What are the 8 Limbs of Yoga?

• 03. 1. Yama (Restraints)

• 04. 2. Niyama (Observances)

• 05. 3. Asana (Posture)

• 06. 4. Pranayama (Breath Control)

• 07. 5. Pratyahara (Withdrawal of the Senses)

• 08. 6. Dharana (Concentration)

• 09. 7. Dhyana (Meditation)

• 10. 8. Samadhi (Pure Contemplation)

12. According to tradition, who is considered the founding Acharya of Sankhya?

1. Maharshi Kapil
2. Jaimini
3. Panini
4. Maharshi Vyas

ANS;

1. Maharshi Kapil

Sage Kapila is traditionally credited as a founder of the Samkhya school.

When he came of age, **Kapila** is most well-known as the founder of the Samkhya school of Hindu philosophy. ... Kapila of Samkhya fame is considered a Vedic sage,

the sage Kapila with his student Āsuri, who in the Indian tradition, are considered as the first masters of [Samkhya](#) school of [Hindu philosophy](#).

. **Kapila** (flourished 550 bce?) was a Vedic sage who is often identified as one of the founders of the system of Samkhya, one of six darshans (systems) of Indian philosophy.

Kapila is credited with authoring an influential [sutra](#), called Samkhya-sutra (also called Kapila-sutra), which aphoristically presents the dualistic philosophy of Samkhya. These sutras were explained in another well studied text of Hinduism called the [Samkhyakarika](#)

The word "Sāṅkhya" comes from the Sanskrit noun sankhyā, which means "number". It is based on the verbal root khyā, which means "make known" or "name", and the preverb sam, which means "together". Therefore, Sāṅkhya can mean "system of enumeration" or "taking account".

The word 'Samkhya' is a word of Sanskrit origin that stands for enumeration, empirical, and number. It is one of the classic schools of Indian philosophy. Samkhya is essentially a dualist philosophy in which the world is perceived as comprising two elements: Prakriti and Purusha.

13. Who is the author of the book "Sankhyakarika"?

1. Shankaracharya
2. Madhavacharya
3. Ishwarkrishna
4. Gaudpada

ANS ; 3. Ishwarkrishna

Isvara Krishna was an Indian philosopher and sage. He was the author of Samkhyakarika, an account of the universe and its components according to the Samkhya school, one of the six schools of Hindu philosophy. Samkhyakarika is the earliest surviving authoritative text on classical Samkhya philosophy

Isvarakrishna was an Indian philosopher and sage who was the author of Samkhyakarika (one of the six systems of philosophy)

Who is the founder of Samkhya Darshan?

Sage Kapila

Sage Kapila is traditionally credited as a founder of the Samkhya school. It is unclear in which century of the 1st millennium BCE Kapila lived. Kapila appears in Rigveda,

14. Which one of the following Indian schools of philosophy does not reject the Vedic authority?

1. Baudhha Darshan
2. Charvak Darshan
3. Sankhya Darshan
4. Jain Darshan

ANS; 2. Charvak Darshan

The schools of Nyaya, Vaishesika, Yoga, Mimamsa, and Vedanta also accept the authority of the Vedas. These schools are collectively referred to as Hinduism in modern times.

On the other hand, the Charvaka school of Indian philosophy, also known as Lokayata, rejects the authority of the Vedas. Charvaka is a materialistic and atheistic philosophy that originated around the 6th century BCE. It emphasizes the importance of perception and sensory experience as the only valid sources of knowledge. Charvaka rejects the existence of gods, the concept of the soul, and the idea of an afterlife.

The basic difference between the two branches of Indian Philosophy schools is said to be based on the recognition of the Vedas. **Orthodox or Āstika schools** recognize the authority of the Vedas while Heterodox or Nāstika schools don't believe in the authority of the Vedas.

The main difference between orthodox and heterodox schools of Indian philosophy is whether they recognize the authority of the Vedas. Orthodox schools, also known as Āstika, do recognize the Vedas, while heterodox schools, also known as Nāstika, do not. Here are some examples of orthodox schools:

- Nyāya
Also known as Nyāya Darshana, this school was founded by Gautama (also known as Akshapada) and focuses on logic, epistemology, and reasoning.
- Vedānta
Also known as Uttara Mimamsa, this school believes in Maya, or that the world is not real and only Brahman is real. It is derived from Sankhya philosophy and focuses on the Upanishads.
- Vaisheshika
Founded by Kanada, this school focuses on metaphysics and is an objective and realistic philosophy of the universe. It holds that the universe is made up of a finite number of atoms, with Brahman as the fundamental force that causes consciousness in these atoms.
- Mimamsa
This school focuses on the nature of dharma, the philosophy of language, ritual actions, and social duties.
- Sankhya
This classic school recognizes the authority of the Vedic scriptures and holds that the world is made up of two essential elements: Prakriti or matter and Purusha or eternal spirit.

5 Heterodox Schools of Indian Philosophy

Ajivika (Fatalism)

The Ajivika school was founded in the sixth century BCE by Makkhali Gosala. It is one of the earliest heterodox schools of Indian philosophy. The Ajivikas were fatalists, believing that everything is predetermined and that human action is powerless to affect the course of events. This belief led them to reject the notion of karma, as they believed that humans couldn't affect their destiny.

Unchedvadi (Materialism)

The Unchedvadi school was founded in the sixth century BCE by Ajita Kesakambali. It is one of the most well-known heterodox schools of Indian philosophy. The Unchedvadis were materialists, believing that only matter exists and that consciousness is nothing more than a by-product of the material world. This belief led them to reject the notion of rebirth, as they believed that consciousness does not survive the death of the body.

Nityavadi (Eternalism)

The Nityavadi school was founded in the fifth century BCE by Pakudha Kaccayana. It is one of the most prominent heterodox schools of Indian philosophy. The Nityavadis were eternalists, believing that the soul is immortal and that it reincarnates into different bodies after death. This belief led them to reject the notion of karma, as they believed that the soul is not affected by human actions.

Sandehvadi (Agnosticism)

The Sandehvadi school was founded in the fourth century BCE by Sanjaya Belatthiputta. It is one of the most well-known heterodox schools of Indian philosophy. The Sandehvadis were agnostics, believing that it is impossible to know whether or not there is a God. This belief led them to reject the authority of the Vedas, as they believed that they could not be used to prove the existence of a higher power.

Akriyavadi (Amoralism)

The Akriyavadi school was founded in the third century BCE by Maskarin Gosala. It is one of the most controversial heterodox schools of Indian philosophy. The Akriyavadis were amoralists, believing that human actions do not have any moral value. This belief led them to reject the notion of karma, as they believed that it was not possible to affect one's destiny.

Conclusion

Indian philosophy is vast and diverse, with several different schools of thought. If you're interested in learning more about Indian philosophy, or if you're looking for an introduction to the topic, this article has provided a helpful overview of some of the most important heterodox schools of Indian philosophy. We hope you found it informative and that it encourages you to explore these fascinating philosophical traditions further.

15. In the context of the elevation of the values of Indian culture, which of the following sequences will be correct?

1. Dharma, Arth, Kam, Moksha
2. Dharma, Kam, Arth, Moksha
3. Arth, Kam, Dharma, Moksha
4. Kam, Arth, Dharma, Moksha

ANS; 2.

1. Dharma, Arth, Kam, Moksha

धर्मार्थ काम मोक्षाणां आरोग्यं मूलमुत्तमम्। रोगास्तस्यापहर्तारः श्रेयशो जीवितस्य च॥

धर्म, अर्थ, काम और मोक्ष को शास्त्रों में चारों पुरुषार्थ कहा जाता है। ये एक-दूसरे को जोड़ने वाली कड़ियां हैं और एक-दूसरे का आधार हैं। वाल्मीकि रामायण में भी धर्म, अर्थ, काम की अवधारणा का वर्णन है। जब भरत चुत्रकूट में राम से मिलने आए थे, तब राम ने उनसे पूछा था, “कच्चिदर्थेन वा धर्ममर्थं धर्मेण वा पुनः आरंभ। उभौ वा प्रीतिलोभेन कामेन च न बाधासे”। इसका मतलब है कि अर्थ (कमाई, पुरस्कार) करते समय धर्म (कर्तव्य और धार्मिकता) से समझौता नहीं किया जाना चाहिए और धर्म के कारण अर्थ में बाधा नहीं आनी चाहिए। इसी तरह, इंद्रियों के सुख (काम) के कारण धर्म और अर्थ दोनों में बाधा नहीं आनी चाहिए

16. In Sankhya philosophy, the balance of three gunas is referred to as what?

1. Purush
2. Prakriti
3. Mahat
4. Sukshmasar

ANS PRAKRITI

In Sankhya philosophy, the equilibrium of the three gunas is called Prakriti. The three gunas are sattva, rajas, and tamas:

- Sattva
Represents enlightenment, knowledge, and lightness. In modern terms, it can be understood as structure, coherence, information, or intelligence.
- Rajas
Represents energy, emotion, and expansiveness. In modern terms, it can be understood as movement, impulse, energy, or change.
- Tamas
Represents darkness, ignorance, and inertia. In modern terms, it can be understood as inertia, passivity, mass, or conservation.

17. The concept "this universe is evolving through cycles of creation and dissolution continuously" is supported by -----.

1. Sankhya
2. Vedanta
3. Baudhha dharma
4. Jain dharma

ANS ; 1. Sankhya

This universe is continuously evolving through the cycles of 'Sarga' and 'Pralaya'.

अतः, "यह ब्रह्मांड 'सर्ग' और 'प्रलय' के चक्रों के माध्यम से लगातार विकसित हो रहा है।" यह कथन सांख्य दर्शन के दर्शन

हां, यह कथन सांख्य दर्शन के दर्शन द्वारा समर्थित है. सांख्य दर्शन, भारत की आस्तिक विचारधाराओं में सबसे पुराना दर्शन है. इस दर्शन में सृष्टि के पच्चीस तत्वों का विवेचन किया गया है, इसलिए इसे सांख्य दर्शन कहा जाता है. सांख्य दर्शन के अनुसार, ब्रह्मांड लगातार 'सर्ग' और 'प्रलय' के चक्रों के माध्यम से विकसित हो रहा है. सांख्य दर्शन के कुछ और मूल सिद्धांत ये हैं:

- तत्वों की प्रामाणिक और वैज्ञानिक गणना का आधारभूत शास्त्र
- शरीर दो तरह के होते हैं, एक भौतिक या लौकिक शरीर और एक ईश्वर या सूक्ष्म शरीर
- सूक्ष्म शरीर दिखाई नहीं देता, लेकिन मृत्यु के बाद भी बना रहता है
- जब सांसारिक शरीर समाप्त हो जाता है, तो सूक्ष्म शरीर दूसरे भौतिक शरीर में चला जाता है
- यहीं से पुनर्जन्म का सिद्धांत शुरू होता है

18. According to ———, the mind is neither eternal nor atomic. (———

1. Sankhya
2. Vaisheshik
3. Yoga
4. Nyay

Ans;

1. Sankhya

The Concept of Mind in the Sāṃkhya Darśana

. It perceives the objects and works as the cognitive, affective and conative organ of an individual) [Manas](#) [[Mind](#)]**—It is an evolute from ahaṃkāra under the influence of [Sattvaguna](#). It is the [internal](#) organ of [perception](#)l.**

Manas (मनस्, “mind”) refers to one of the nine [substances](#) ([dravya](#)) according to the Nyāya-Vaiśeṣika school of philosophy

19. In the Patanjali Yoga Sutras, there are ----- chapters.

1. 8

2. 2

3. 7

4. 4

How many chapters are there in Patanjali Yoga Sutras?

Yoga Sutras are divided in to **four chapters**. I - Samadhi Pada – 51 Sutras. II – Sadhana Pada – 55 Sutras. III – Vibhuti Pada – 56 Sutras.

20. In which chapter of the Patanjali Yoga Sutras is the description of the external aspects of yoga, which involve practices to eliminate actions and afflictions (kriya, yoga, klesha)?

1. Sadhanapad

2. Vibhutipad

3. Samadhipad

4. Kaivalyapad

Ans ; 1. Sadhanapad

Practices: Chapter 2 of the Yoga Sutras is entitled Sadhana Pada, which means the chapter on practices. Chapter 2 outlines specific tools of attention that are used to systematically carve out, or cut away the obstacles of the inner mental shield that is blocking the light of the Self within.

2.2 That Yoga of action (kriya yoga) is practiced to bring about samadhi and to minimize the colored thought patterns (kleshas).
(samadhi bhavana arthah klesha tanu karanarthah cha)

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